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The Editors' Table.

Books! monuments of man! sweet solaces of life!
Gentle consolers, kind arbiters, who can weigh your worth!

(Martin Farquhar Tupper.

'HOME! OR THE PILGRIM'S FAITH REVIVED,' has met with a rapid and extensive sale; a copy of the second edition has been presented us by the publishers, J. P. Jewett and Co., of Salem. The sympathy so widely cherished for its imprisoned author is not the only thing which gives it a claim to the attention of the public. Its own character, interest, and object make it a valuable and attractive book, and it is exceedingly appropriate to the circumstances of religious dispersion so extensively prevalent at the present time.

'THE BIBLICAL REPOSITORY,' for January, contains an article of uncommon interest and power on 'The Church Question,'—the great point of dispute between that denomination which calls itself, to the exclusion of all others, 'the Church,' and those who regard the true and living church, as embracing members of all denominations, whatever their minor differences, who by repentence and faith have become heirs of the same salvation. Its author Prof. Taylor Lewis, LL. D. It is founded on the work by Dr. Schaff, entitled 'The Principle of Protestantism,' and the introduction to the English edition, by Dr. John W. Nevin. We assure the inquirer after truth, that this is a very rich and important article, the views presented in which deserve the special attention of the religious teachers of this day. This number of the Repository contains also an article by Rev. Pharellus Church, of Rochester, on 'The first Emotion of God to God.' It is called out by some remarks of Dr. Woods, of Andover, which appeared in the Repository for October, 1844.

We regularly receive two excellent periodicals filled with selections from foreign Reviews and Magazines. One is 'Littell's Living Age,' published weekly by Waite, Peirce & Co., and the other is 'The Eclectic Magazine,' edited by J. H. Agnew, and published monthly, by Saxton & Keit. The latter, for January, has been received, and contains among other articles of interest, one on the life, character, genius, and writings of Robert Hall, from the British Quarterly Review. We have seldom read an article with so much interest. Some extracts from it will be found in subsequent columns.

The Holy Spirit and the Church.

The new work by THOMAS W. JENKYN, D. D. author of 'The Extent of the Atonement,' which we recently announced as forthcoming, is now before us. It is in the best style of theological books issued by Messrs. Gould, Kendall and Lincoln, and makes a volume of 300 pages. Its title gives a very complete idea of its character.—'The Union of the Holy Spirit and the Church in the Conversion of the World.' The estimation in which it is held in the land of its birth, may be inferred from the following testimony of the London Revivalist.—'Fine talent, sound learning, and scriptural piety pervade every page. It is impossible the volume can remain unread, or that it can be read without producing great effects. Mr. Jenkyn deserves the thanks of the whole body of Christians for a book which will greatly benefit the world and the church.'—With Americans we doubt not the first inquiry will be, whether the views of the writer on a subject of such moment are orthodox. Our own impression, after reading a considerable portion of the book, is entirely in favor of the doctrines stated and defended. At the same time, we think that in some cases, a different class of truths from those exhibited ought to be recognized in connection with them. A complete system of theology requires more, doubtless, than is here attempted. But more impressive and delightful reading for the intelligent Christian is rarely to be found, than we have in this volume. It is clear, logical, earnest and heart-stirring. It is both doctrinal and practical. At the commencement, it is dedicated to the churches of Christ in Great Britain and America; and to the Directors of their Missionary Societies, and the Committees of their religious institutions. To these churches, directors and Committees, the author says: 'To you is entrusted the conversion of the world. A nobler enterprise never occupied the energies of created intelligences. The scruples of heaven would kindly, with love, had they been constituted the angels and the ambassadors of a commission so benevolent and glorious.'—Again he says: 'Your strength is in your union with the Holy Spirit. If you feel in union with his dispositions, if you purpose in harmony with his designs, and if you operate in consistency with his arrangements, no counter-agency shall foil you, and no weapon formed

against you shall prosper. The bond of your union with the Holy Spirit, is 'the truth as it is in Jesus.' I have assumed, in this work, that the Holy Spirit never works without the instrumentality of means, that the only means by which he works is truth, and that the truth is committed to your charge for the salvation of the world.'

The great doctrine thus briefly stated, is that which distinguishes the whole work, which is divided into two 'books,' and these into several chapters. The first book is on the relations of divine influences to mankind; the second is on the union between the Holy Spirit and the church in the administration of divine influences. We make two selections from this volume, one from each book; both complete and interesting articles in themselves, and illustrations of the author's views and style.

The Doctrine of Impulses.

There are four considerations that should dissuade the church from expecting any such useful and uncertain presence of the Holy Spirit as that implied in the doctrine of impulses. First, in all the authentic history of God's real communion with his church, there is neither instruction, nor precedent, to warrant any people to decree and establish it as a rule, that a sudden, strange, violent and unaccountable impression on the mind or the imagination is a criterion of the presence and of the agency of the Holy Spirit.

Secondly, it is notorious that such impulses have been supernaturally given to some of the most reprobate characters recorded in the Scriptures; which proves that they are never to be regarded as of a saving and sanctifying kind.

Thirdly, The universal and invariable failure of all the intimations, predictions, and expectations, of their most confident and oracular inspirations is, in some truth, nothing but a practical revelation to the church, that the Author of the Bible frowns, in resolved indignation, upon all such irreverent and audacious pretensions.

Fourthly, The church is in no need of these inspiring impressions and intermittent impulses. There is work enough allotted, and 'set before' her, in the written word; and there is light clear enough for her to accomplish all her work by, in the revelation already given; why should she, therefore, consult strange oracles?

Had she actively employed all her energies in the successful conversion of the world, and then, in freshness and strength, sought the benefit and welfare of unknown intelligences of some ruined world, she might appeal to the Holy Spirit for new inspirations, and new directions, and for new energies, if the new world required them. Alas! her allotted work, so far from being accomplished, is scarcely begun; and in her light there is no darkness at all.

The word of God, as it is, is able, sufficiently able, to make all who believe it wise unto salvation. It needs nothing to be added to it, or supplied with it, in mystic characters, and impulsive suggestions. The Holy Spirit has distinctly testified that the written word, as it is, is more sure than a voice from heaven. It must, therefore, be, without doubt, more sure that mysterious cadences, aerial whispers, and visionary phantoms in the imaginations of men.

I would not keep this doctrine of impulses so long before my reader's eye, but for its high pretensions and flattering influence. The wild musings and reveries of this doctrine are supposed by many to constitute 'being taught of God,' being led of the Spirit,' the windings borne by the Spirit; but the following remarks will strip them of their high pretensions.

Divine teaching can mean nothing like this. Teaching is a rational process, which consists in information conveyed in a definite, distinct and intelligible manner; and which implies a vigorous exercise of the learner's own agency. To teach, is not to fling conjectures, and dart wild guesses about the imagination; but it is a designed adjustment of the elements of truth, and of the elements of mind, according to settled laws of combination. When the great God undertakes the heavenly office of teaching his children, we are not to suppose that he makes spectral phantoms and unearthly sounds, to be the symbols and text-books of his instructions. Impulses received by such means have taught the church no lesson, except the undesigned admonitions suggested by their uncertainty and failures.

When the Holy Spirit leads us, he points out a specific direction, and demands the voluntary exercise of our own energies to walk with him. He never leads against the word; and he never leads against the word. He leads always according to the word. He leads as the pillar of fire led the Israelites. The church in the wilderness sought no fitful flashes, or flitting coruscations, in their pillar. It was the direction which it marked, and not the salies of its splendor, that regulated their movements. Its first was neither strange nor wild; it was a steadfast, unerring light. The guidance of impulses, so different from that of the pillar, is that of an *ignis fatuus*. It never appears in the flowing streams, and place of broad rivers, where mental activity, intellectual enterprise, and religious devotion, are in ceaseless action; but it is the wilderings of low fens, or the uncultivated bogs of high places, which are found in human nature.

The witness of the Spirit cannot consist in immediate and sudden impressions on the imagination. 'The Spirit itself beareth witness with our spirit that we are the children of God.' (Rom. 8:16.) This passage supposes that the witness borne by the Holy Spirit consists in the auxiliary and corroborative evidence furnished to our minds, that we are adopted among the children of God. Our own spirit is assumed to be the first witness that furnishes this evidence. This evidence is not a fabricated testimony foisted for the occasion, but proofs arising from the realities of the case. Our own spirit bears witness to itself of its filial disposition toward God, by its own distinct consciousness that it loves him; and supplies evidence to that effect thus, by its conduct and deportment. This witness of our spirit, if it testified only of hidden impressions, and secret revelations, would not be admissible and valid evidence. Consequently, *after* our own spirit has thus furnished its evidence of the truth, the Holy Spirit is described as supplying *his* evidence. This is also an evidence for God and discovered to our spirit, the Holy Spirit finds the evidence where our own spirit found it. If the evidence were not already there, the Holy Spirit could not have furnished it. It is not evidence

against you shall prosper. The bond of your union with the Holy Spirit, is 'the truth as it is in Jesus.' I have assumed, in this work, that the Holy Spirit never works without the instrumentality of means, that the only means by which he works is truth, and that the truth is committed to your charge for the salvation of the world.'

Another instance at once of his religious ardor and filial tenderness, occurred at Araby on a visit. It was related to the present writer by one of the witnesses. On his way from Leicester he had expatiated on his father's excellencies, and the scenes of his earliest days. As soon as he entered the house in which his father had resided, he hastened into the parlor, fell on his knees, and poured forth the most devout and fervent supplications. Two or three individuals who were near speedily withdrew, that they might not interrupt his feelings. Soon afterwards he went into the burial-ground, and dropping on his knees at his father's grave, with his hands extended over the monumental stone and his eyes closed, he offered up an extraordinary series of petitions. Among these he breathed forth an impassioned desire to 'join the blessed company'; and entreated that he might be permitted to know his departed father in the heavenly world; and that their united prayers, often presented on earth, might be then turned into praise, while they beheld their 'Redeemer face to face.'

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Massillon and Robert Hall Compared.

[Another selection from the article in the British Review.]

In speaking of Massillon, we hazard little by saying that he was the prince of French preachers, and as in writing, so in the character of his pulpit discourses, he must be regarded as approaching nearer than any other resemblance to Robert Hall. They appear to have been similar in their methods as preachers, and there are strong analogies in their compositions. The entire description of Massillon by D'Alembert, on his admission into the Royal Academy of Paris, might with little alteration be applied to Hall. He attracted and edified all classes of men, for though he commonly spoke in a language clear from its philosophical accuracy and reasoning, and in the highest degree both refined and eloquent, he spoke to the heart, and united pathos with sublimity, and his character for benevolence and pastoral fidelity.

It is always interesting and instructive to compare the productions of kindred minds. We may be assisted therefore to judge of these two extraordinary preachers, if we bring into juxtaposition one of the most celebrated passages produced by each. Without further comment upon them, we shall just remark that Massillon's appears most powerful in application, and Hall's most brilliant in conception.—

'I figure to myself,' says Massillon, 'that our last hour is come—the heavens are opening over our heads—time is no more, and eternity has begun. Jesus Christ is about to appear to judge us, according to our deserts, and we are here waiting at his hands, the sentence of everlasting life or death. I ask you now—stricken with terror like yourselves, in no wise separating my lot from yours, but placing myself in the situation in which we must all one day stand before God our judge—' Christ, I ask you, were this moment come to make the awful partition of the just and the unjust, think you that the greater number would be saved? Do you believe that the numbers would even be equal? If the lives of the multitude here present were sifted, should we find among them ten righteous? Should we find among them ten righteous?' Should we find among them ten righteous?

One can scarcely wonder at the instant effect which, according to Voltaire, was produced on the congregation. The whole assembly started up from their seats, and interrupted the preacher by murmurings of surprise and alarm.

We subjoin the magnificent passage of Hall, selected from his funeral sermon for the Princess Charlotte of Wales:—

'Eternity, it is surely not necessary to remind you, is come—the heavens are opening over our heads—time is no more, and eternity has begun. Jesus Christ is about to appear to judge us, according to our deserts, and we are here waiting at his hands, the sentence of everlasting life or death. I ask you now—stricken with terror like yourselves, in no wise separating my lot from yours, but placing myself in the situation in which we must all one day stand before God our judge—'

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Christ, I ask you, were this moment come to make the awful partition of the just and the unjust, think you that the greater number would be saved? Do you

pleasant lady. "I really supposed you had entirely forgotten us," exclaims another. Yet these may have been most frequently visited. If there be no carpet on the floor, and instead thereof a coat of loose dust, don't seize the broom to make a bad thing worse. He would rather the dust should be under his feet, than in a lofier and more sensitive organ of his body. Kindle no fires, for cold is better than smoke. Expel not the children from the room, for fear they will mortify you. If they have been taught to behave at family prayer, and at other times, they will show their good breeding, and be quiet now. It is your business to ask the pastor to pray. For the want of this invitation, many a man, though impulsive, has made a prayerful visit. If there are servants, give them the privilege of being present. Some pastors are very diffident. Put them at ease, and help them in every suitable way. They will appreciate your kindness, and come again. If any of your family are seriously impressed, let him know it, and be thorough too. Let thy conversation be holy, not trifling, nor even commonplace at such a time. No efforts can be too earnest to save a soul.

If it be possible, always be in your place, not only in the church, but at the prayer-meeting. These thoughtful ones are the true supporters and encouragers of the pastor. He loves to see them present, as much as he is troubled to think of them as absent.—*N. Y. Observer.*

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, JANUARY 15, 1846.

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DENOMINATIONAL UNITY.

In a late number of Zion's Herald, the organ of the Methodist Episcopal Church, we observed an article setting forth the advantages of having only one denominational paper in New England. At this late period in the history of the Baptist denomination, it would be quite impossible to reduce the number of its papers to one, however manifest and undisputed might be the advantages of such a unity. But it is not too late for Baptists to learn, or rather to take cognizance of the fact that where unity can be secured, in promoting the objects and interests of the denomination, it is eminently desirable. Nothing is more certain than that we have wasted a vast amount of energy, by neglecting a principle which the Methodists have generally observed. The writer of the article above referred to, uses the following language:—"We believe that one secret of our success as a people, has been our unity and consolidation. A wise thinker has said, that the country must look to this element of Methodism as the chief means of counteracting the concentrated energies of Popery in the land. What would Methodism have been with all its adversities, had it not been for this sentiment of unity, producing a common sympathy and general co-operation? All our academies and colleges, and leading institutions, and nearly all our chapels, have been established by a Union of efforts. Let a local spirit break up our common plans, and multiply local organs, and we give to the winds one of the greatest elements of our strength."

Another argument he employs, in favor of having but one paper for the whole of New-England, is, that by uniting in its support, they can give it an efficient and commanding character. In proportion as they multiply papers they diminish the influence of each. He speaks of the great difficulty of sustaining religious papers of moderate size and pretensions, and established chiefly for local advantages. A few years ago they had one in Maine, and one in Lowell; the former, after protracted embarrassments and losses, was merged in the Herald; the latter struggled for some time and failed. At the same time the "veteran Herald" suffered, was finally "got up," and was hardly respectable. The union of their parties, since, on one sheet, has paid off its debts, enlarged and enriched the paper, and proved a great advantage to the denomination.

The writer then proceeds to give some facts concerning the papers of other denominations. A Presbyterian Editor states, that he has been connected with the press for eighteen years past, during which time more than four-fifths of the religious newspapers established in the Presbyterian and corresponding churches have failed for want of due patronage. "Such facts show the exceeding difficulty of carrying on religious papers, and the imperative necessity of persevering efforts on the part of their agents and friends. The N. York True Sun, in giving the "literary history" of a newspaper hospital in Nassau street, enumerates no less than eighteen papers which have been issued from one building in the last twelve years, thirteen of which are dead, and five only are living. They are multiplying and expiring incessantly, and we doubt whether there are many other undertakings which uselessly sink a greater amount of capital. Would it be wise, then, for us, now that we have struggled above all embarrassments, to waste our energies and endanger our prosperity by new experiments?"

There is certainly great weight in these facts and arguments. Few enterprises are so difficult to sustain as that of publishing a religious or literary periodical. And those who enter upon such a responsibility are almost invariably disappointed; they sink and lose more, and gain much less, than they calculated in the outset. The rapidity with which the mails are now conveyed, will enable readers of a Boston paper, in any part of New England, to receive through its columns intelligence belonging to their own neighborhood, almost as soon, and often quite as soon, as they could get it in a paper published near at home. And then a large paper, widely circulated and well-sustained, can afford to wear a better costume, to load itself with a larger amount of correspondence from different parts of the country, to furnish more original and choice matter, than a small paper with limited resources.

At the same time the price of the paper, which perhaps costs twice or three times as much, exceeds but little, (it may be a penny a week) the expense of a merely local paper.

As circumstances now are, we have certainly no desire nor expectation that our well-established cotemporaries of the Baptist press in New England, will resign their places, either to join with each other or with us; but we are more and more persuaded, that the energy and support formerly given to the New Hampshire Register and the Christian Reflector is of greater utility, concentrated upon one paper. The interests of New England Baptists are entirely identical; our objects and our views are the same; and it is, therefore, well to unite so far as we can, for the promotion. And the more we know of each other, and combine our efforts, the greater will be our denominational cordiality, union and strength.

SPIRITUAL DESOLATIONS.—How much there is for Christians to do, even in a Christian land! Recently we saw a statement of most deplorable moral destitution in New Jersey. We find in the last number of the Philadelphia Observer, an extract from a sermon by Rev. T. J. Shepard, before the Presbytery of the District of Columbia, which shows that religious teachers are very few in Maryland,—fewer than in any State of the Union except Louisiana. Scarce twenty miles,

said Mr. S., from the consecrated spot where we are now assembled, is a country, of which my own knowledge would lead me to say that a darker and more desolate region exists not in our land; and in certain sections of the State, as I am credibly informed, one may ride some sixty miles without encountering a single church in which the worship of God is held.

The same paper contains a report of two theological students who recently spent several weeks as co-pulpitaires of the Bible and the Tract Society in Pike County, Pa. They visited 733 families, 223 of which were destined of all religious books except the Bible; and 128, more than one-seventh of the whole, were destined of the Scriptures. They sometimes met with a pious person, but in many cases, intemperance, Sabbath-breaking and profanity hold undisturbed dominion, and whole families often grow up in a condition they say, scarcely preferable to that of the heathen. We have met boys 12 or 14 years of age, who apparently knew as little of God, of the soul, or an hereafter, as on the day of their birth.

GOD INCOMPREHENSIBLE.

It was the remark of a late eminent minister of God, Samuel Stillman, uttered with all that anointed religious feeling which rendered his impressive manner, as a public speaker, highly pleasing, that it was to him a delightful thought, that God is incomprehensible. It would not, he said, be possible for the most gifted finite intelligence in the universe, in the exercise of all his powers, to discover all that unspeakable excellence which is centred in him whom we call Jehovah. We may imagine such a creature to be constantly increasing in his capacious intellect to all eternity, and yet there would be a distance between God and him which it would be impossible to reach. In God there is that incomprehensibility, which it will be the delight of all the heavenly inhabitants to forever contemplating, while they will feel it to be unexplorable.

Do we not, if we have any spiritual perception of the glory of a God of holiness, apprehend somewhat of the nature of genuine religion, while on earth? Religion here in the heart of the regenerate, is of the same nature with that of the glorified in heaven; differing only in the ardor of its exercise, and in the clearness of our apprehension of God and holiness. It is the adoration and holy love of his incomprehensible nature, there being in him an inexhaustible source of delight and joy to the rational soul, which an eternity will be insufficient to fathom. The holy emotion of the regenerate differs widely from that of the most exalted being, whose admiration of God is measured by the contemplation of his natural perfections. It is not the rapture of Archimedes who in the heated imagination of a supposed discovery to the structure of the universe, exclaimed, give me a fulcrum on which to rest my lever, and I will move the world. Nor is the most pleasing vision of the philosopher, who in his research of the admirable harmony of creation in the adaptation and exactness of all its parts to their purpose, finds his mind confounded in view of the wisdom and unsearchable power of the God of nature. His discoveries not reaching to the glory of the holiness of God, leave him at an immeasurable distance from the blessedness of the man, who by regenerating grace is made a partaker of the divine nature, delighting in Jehovah as a God of moral beauty.

That God is inscrutable and infinitely worthy of adoration and supreme love, is at once apparent, if we consider his attributes. Moses, in blessing the twelve tribes of Israel, thus concludes his benediction: "The eternal God is thy refuge, and underneath are the everlasting arms." It is the adoration and holy love of his incomprehensible nature, there being in him an inexhaustible source of delight and joy to the rational soul, which an eternity will be insufficient to fathom. The holy emotion of the regenerate differs widely from that of the most exalted being, whose admiration of God is measured by the contemplation of his natural perfections. It is not the rapture of Archimedes who in the heated imagination of a supposed discovery to the structure of the universe, exclaimed, give me a fulcrum on which to rest my lever, and I will move the world. Nor is the most pleasing vision of the philosopher, who in his research of the admirable harmony of creation in the adaptation and exactness of all its parts to their purpose, finds his mind confounded in view of the wisdom and unsearchable power of the God of nature. His discoveries not reaching to the glory of the holiness of God, leave him at an immeasurable distance from the blessedness of the man, who by regenerating grace is made a partaker of the divine nature, delighting in Jehovah as a God of moral beauty.

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Priest church members may, in some instances, be so far mistaken as to suppose that pastors and others in the ministry are elevated above the influence of every thing that would discourage or cast down, but the experience of every minister of the gospel teaches him a contrary lesson. Who is there in this sacred office that has not realized, to some extent, the state of mind possessed by the ancient prophet, when in lonely sadness he uttered a most bitter lamentation, under the impression that the rest of Jehovah's prophet had been slain and his intelligent defect in a minister of the gospel spreads through a whole community, and foretells his death in his efforts to do good, while he is in utter ignorance of it, or if aware of its existence, regards it as being unimportant.

Great care is necessary in order that the proper spirit may be manifested in the performance of this duty; and it is of equal importance that the same spirit should be possessed by those who are the subjects of criticism.

A tender sympathy for each other should ever characterize ministers of the gospel.

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It is the duty of ministers of the gospel to exercise an enlarged charity for each other.

The difference in their natural dispositions, their early habits, the manner and extent of their mental and moral training, and numerous other causes, all have a tendency to make them vary from each other in their official performances. And, as it is well known that the most efficient method of injuring the cause of Christ is to kinkle among its professed advocates a spirit of discord and opposition, the enemies of truth frequently take advantage of this variety to misrepresent, and thus make false impressions upon the minds of ministers in reference to each other. In the same manner, also, private Christians are brought under the influence of those petty jealousies and jealousies in regard to their respective pastors, which have wrought such havoc in christendom. Every minister of the gospel ought to be aware of these influences, and careful! guard against their contaminating touch. There are dangers from which the Lord alone can preserve them. The ocean on which they have embarked seems, in the sunshine of youth, to promise only success and safety. But there are

rocks in that ocean, pirates upon those seas, and if you go without the Lord for your guide, you will fall upon those rocks, or be stripped by those pirates. Before proceeding far, you will be whelmed beneath the waves, or left a floating wreck, miserable, and naked, and destitute of all things. Mr. Neal's then alluded to God's knowledge of this ocean, and of every danger, and also God's power over it. He can command the winds and the waves, and they shall obey him.

Again. The cares of ministers of the gospel, especially of pastors, though always great, are, nevertheless, much greater on some occasions than on others; consequently, a uniform attention cannot be given to those rules of etiquette, the utility of which all admit. The broad mantle of charity should ever cover any deficiency in courtesy, unless it is known to have been premeditated.

2. Ministers of the gospel should guard each other's reputation.

It is not mean that they should cover up, or become apologetes for any kind of sin. When one who bears the character of a public teacher practices or advocates what is unholy, there should be no hesitation, on the part of others who bear the same character, in rebuking him, that the evil may be checked. The immutable truth of Jehovah is pledged against those who conceal iniquity. When the person assailed, however, is innocent, whether the assailant is an avowed enemy of Christianity, or one professing friendship, whether the assault is of an open and positive character, or obscured by guilty secrecy, it is the duty of those who are public teachers of morals and religion, fearlessly to defend the innocent, and expose the slanders by which he is assailed. *3. They should endeavor to strengthen each other's influence.*

How humiliating the fact that the course pursued by many, tends to a directly opposite result! The ever interesting query—who shall be greatest? seldom fails to interest itself into the minds of the disciples of Christ, while the question ought to be, How may we accomplish the greatest amount of good? That spirit that would sink others in order that its possessor might be elevated, cannot be sufficiently execrated. It prompted the rebellion in heaven, and has covered many of the fairest parts of the earth with human gore. A spirit so foul, so fiend-like, certainly should not find a resting place in the breast of any herald of mercy. A proper respect for each other, and a suitable deference for each other's opinions, could not fail to strengthen the influence of the ministry; while, on the other hand, any class of persons treating each other with disrespect, need not expect to be treated otherwise.

4. The role defects in character and performance, and suggest corrections, is an important part of ministers' duties to each other.

An old proverb says: "They are our best friends who tell us our faults and teach us how to correct them." It is well known that many of our defects escape our own observation, while they are very visible to others. And the very fact that they do escape our observation, in many instances, account for their existence; for if we had knowledge of them we would discard them. Not unfrequently the knowledge of some glaring defect in a minister of the gospel spreads through a whole community, and foretells his death in his efforts to do good, while he is in utter ignorance of it, or if aware of its existence, regards it as being unimportant.

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Great care

other way, to pay off their church debts. This will be most delightful and God approving effort, and I trust it will be fully carried out, so that Philadelphia, as she has now presented a noble example in missions to other cities and churches, will do likewise in regard to freeing their meeting houses from an incubus which well nigh presses them to the earth.

It is greatly to be lamented that the 'little REFORM,' will not be continued, as I understand another number, and the last will appear in a few days, containing business matters belonging to the Society. I do hope that room will be left for an account of our missionary meetings. Every body is crying out shame, shame, that the Baptists in Pennsylvania are not willing to support a religious paper. This is all true. We need some of your Yankee enterprise among us. However, I do not despair; there will be a paper one of these days, but how soon I cannot determine.

The Record was a good paper, if it was small; its patrons never knew half its worth until they lost its weekly visits.

The good doctor of 'Slipplification' memory, was excluded from the New Market St. church, a few nights since. Poor fellow, he has fallen between two stools. The Episcopalian decided ordaining him, and the Baptists have thrown him over. He is to be pitied, and I trust that his recent attempt at a somerset, will teach him a lesson that will long remember, and be the means of making him, through the aid of divine grace, an humble Christian.

Philadelphia, Jan. 6, 1846.

New York.

CORRESPONDENCE OF THE REFLECTOR.

New York, Jan. 9, 1846.

The present religious condition of the world, engaged the attention of a large body of Christians, on the first Monday in this month. At a meeting in the Bleeker St. Presbyterian Church, Dr. Armstrong made some interesting statements of the most encouraging character. A most excellent missionary spirit pervades the Presbyterian church in this city, but they feel, as was frequently remarked at this meeting, the want of the converting influence of the Holy Spirit. I can do better than give you the Tribune's report of this meeting.

After prayer and reading of the Scriptures by Dr. M. Mason, Rev. Dr. Armstrong presented some aspects of the world, full of encouragement to Christian philanthropists. First, the late decision of the Emperor of China, removing the obstacles to Christian efforts in that vast country, and allowing his subjects entire toleration—whereas, formerly, death was the penalty for such as professed Christianity. In Hindostan, too, the supreme authority of the land had, the past year, repealed the old Hindoo law which made the renunciation of caste in favor of Christianity a forfeiture of all property and other privileges, and had made all educated persons (Christians as well as others) eligible to the most important offices.

Dr. Armstrong alluded also to the decay of false religions generally. Budhism, professed by more than 300,000,000, was very manifestly on the wane. The king of Siam, heretofore a very devout Budhist, eighteen months since sent a messenger to Ceylon to inquire as to the state of religion. In August last, the messenger reported to him that Budhism was failing in that country, through the influence of the same kind of missionaries that introduced the arts of civilization.

On hearing this, such was the king's regard, and that of his family, for these improvements, that a brother of his, a priest, voluntarily offered to build a seminary for the missionaries, on condition that they would educate some of his people also. In Calcutta, great advance was making in education, in consequence of governmental encouragement to those best trained and qualified for civil offices. In one region of Peninsular India, as appeared from a recent communication, there had been an extensive renunciation of idolatry—about 2,000 families professing devotion, henceforth, to the true and only living God. Mohammedanism, too, was on the decline. In Turkey, the centre of power, the Sultan was encouraging education, and adopting the improvements of Christian nations. In some sections of Persia, also, the Government was appointing Christian Magistrates. The movements in Germany, France, Switzerland, &c., were also presenting most favorable indications that the Jews, also, whose conversion was to be as life from the dead to the moral world, were, in many cities of the old world, looking favorably toward Christianity. A number of them were now in a course of theological education at Edinburgh; and even in New York, a spacious building had appeared the last year, bearing the inscription, 'Mission-House for the Jews.' He alluded, also, with great interest, to the movements for promoting general union among Christians, and to the breaking up of unscriptural alliances between Church and State—the noble example set in Scotland, and very recently in Switzerland.

Rev. Mr. Hill, Secretary of the Home Mission Society, while he deplored the general want of a revival influence from on high, in the churches, and the need of greater union in effort, said that external prospects, in general, were very encouraging at home, as well as in distant lands. He had recently traveled 4000 miles at the West, and was cheered to see how much was done and doing. The impression seemed deepening that 'righteousness exalteth a nation.' True religion might be said to have gained the day; and if we were persevering in duty, the nation was safe. He showed, in affecting colors, how very different would have been the aspects of the West, and the prospects of the whole country, had the Home Missionary efforts, and other great benevolent operations for the West, so vigorously commenced about twenty years since, been all delayed to this time! And from past success he derived encouragement to new zeal and effort, and to fervent supplication for Almighty aid.

Rev. Dr. Adams said he was highly gratified with the encouraging aspects that had been presented. 'We are saved by hope.' And we are authorized to expect far more copious blessings from on high. This was in accordance with the analogy of nature and Providence, as well as Revelation. Great movements were seen in all the departments of life, and they were to be looked for in humble faith and prayer, in reference to that kingdom of peace, which is to bless the whole earth, as well as to exalt our nation.

Very interesting addresses were made in the afternoon, by Rev. Messrs. Reid and Thompson, who all present must have been impressed with the thought that a great and sublime work is in rapid development throughout the moral world—the more sublime from the reflection, that the more electric power which moves and directs the whole machinery, has its source in the highest Heaven.

The Mission House for the Jews, alluded to by Dr. Armstrong, is a large house on the corner of Second St. and First Avenue, sufficiently capacious to accommodate those persons connected with the mission, and such Jews as are studying the Christian system, and have been driven from their homes on that account, without the means of support. A work-shop is attached to

the premises, where their time and labor is made as profitable as circumstances will allow.

Rev. Dr. Macay. Great apprehension was felt for several days for the safety of Dr. M., who was known to be aboard the steamer *Belle Zane*, which was wrecked on a snag in the Mississippi river, on the 18th ult. At the time the boat struck, the Dr. was in his bed, (about two in the morning) and with only his night clothes on; he leaped from his berth, and wading across the cabin, gained the hurricane deck where he with others, remained four hours in one of the coldest nights of the season. It is remarkable that, at the age of 69 years, should have escaped with trifling injury. Dr. M. has served our denomination faithfully for many years as agent, and previous to his leaving on his present tour, he remarked that he was getting too aged to serve longer, and he thought this would be his last journey. When the news of the accident reached this city, and before his fate was known, it was feared his parting conversation was prophecy. Thanks from thousands of hearts ascended to God, the Preacher, when his safety was made certain.

Slaves who have always been well treated, are always anxious to enjoy the blessings of the peculiar institution. A case of this kind occurred in this city recently. A gentleman in making a New Year's call, recognized at the door of an acquaintance, a runaway slave belonging to a friend of his in Tennessee. Though nothing was said, the boy declined tendering the door, and manifested great distress, and on being asked the cause, told the simple story that he had run away from his master. He had not been treated badly, but he loved his freedom. He said 'the bad rather be shot than taken'—language that implies a knowledge of the manner in which fugitive slaves are pursued at the South. The inmates of that house are not particularly distinguished for abolition feeling, but they acted as all northern men in similar circumstances would act, however much they might rail at abolition in the abstract, and when in the evening the officers called to take the poor fellow back to Tennessee, they were told that the boy's freedom had been secured, and was beyond their reach.

The Mormons seem to be in no little trouble, the ten having been indicted for counterfeiting American coin. It is no easy matter to get at the truth in relation to these people, when there is such deadly hostility felt for them by their neighbors through whom most of our information comes. When at the West he inquired of many persons who had been at Nauvoo, to the truth of the general impression concerning them. They had among them some very skillful artizans industrious men. But the great body of the inhabitants had no visible means of subsistence, still they lived and comparatively few were in want. This fact, in connection with the frequent robbery of farms, stealing of cattle, and like, seemed to explain how the committee of ways and means, with Great Britain as the greatest of all calamities, talked of compromising at the 49th degree, or of settling by arbitration, upbraided the rashness of the West, that would plunge the nation into a war, &c., &c. The West rejoiced with great severity, charging the South with treason to the party, urging that 'Texas and Oregon were twin measures, both hatched at the Baltimore Convention,' that the understanding was, they were to move *pari passu*; but now that Texas had come in with railroad speed, Oregon was held in abeyance,—that the South was guilty of perfidy to the West,—that no fears beyond this reach.

Thursday, Benjamin Stevens was elected Sergeant-at-arms on the part of the House. The House elected Rev. Dr. Jenks and Rev. S. D. Robbins, of Chelsea, Chaplains, who are to officiate alternately.

On Friday, the two Houses met in Convention to fill thirty-one vacancies in that body. The following gentlemen were elected.

Estes—Geo. Wheatland, Edmund Kimball, George Hodges, Henry Poor, and Dennis Condry. **Middletons**—J. P. Whitney, Thomas Hopkinson, E. Rockwood Hoar, Eli Rice, Thomas Emerson; and Alfred Allen. **Worcester**—John Thorsen, Joseph Stone, Stephen Salisbury, Calvin Willard, and Jason Goulding. **Hampden**—Wm. B. Calhoun, and Foster Kyle. **Berkshire**—Thomas A. Bowen, and Samuel A. Hurlbut. **Norfolk**—Samuel Guild, James Maguire, and Oliver Felt. **Bristol**—Nathaniel B. Borden, Silas Shepherd and Thomas D. Eliot. **Plymouth**—Thomas P. Best, and Welcome Young. **Barnstable**—Zeno Scudder and Banabas Freeman. **Nantucket**—Barker Burnell.

DOMESTIC.

Fires in Concord, N. H.—On Saturday, the 3d inst., the printing, binding and stereotype establishment of Messrs. Morrill, Silsby & Co., caught fire, which was soon extinguished. Damage about \$250, covered by insurance.

Great Fire in Concord, N. H.—We learn from Hill's Patriot that a destructive fire occurred in Concord, N. H. on Wednesday morning. It broke out at a little after 12 o'clock, in the extensive frame buildings at the depot of the Concord Railroad Co., occupied by Messrs. Gilmore & Clapp, as a wholesale grocery establishment, and by the Railroad Company as a carriage house.

The deluge has taken a very wide range, comprehending Texas, Oregon, California, Cuba, and Canada. When will terminate no one can predict. The spirit is very bilious, so much so that all are now in great excitement. They are out to a brief sketch of this lecture. To those who are interested, let me say that Mr. H. lectures a treat, and if you have the opportunity, do not fail of attending them. They are delivered on Monday and Thursday evenings, closing January 29th.

Revivals of Religion.—We are cheered with some indications of good from various directions.

The desire for the conversion of the heathen, so happily excited by our late missionary meeting, has warmed into a desire for the conversion of souls at home. In Philadelphia, in Sonnerville, N. J., and others are still inquiring.

Emigrants to California and Oregon continually go on, notwithstanding the equally aspect of our foreign relations. A ship will sail from this port in the course of a few weeks carrying out one hundred and twenty substantial New England farmers, to the Bay of San Francisco. The Knickerbocker for this month, in speaking of the ubiquity of the Yankee disreputable on this wise:

'It is harder than a Chinese puzzle to put your finger on a bit of territory, dispersed or undisputed, where the Yankee Doodle is not. If you go to the Land's End, he is there; to Mount Ararat, he is there; to Chumbico, Himalaya, the Mountain of the Pyramids, he is there; in every corner of the earth; anywhere, in cities, towns, in villages, in hills, in woods, a camel, a snake can ride, under their several faculties; bartering, and scratching his name on trees, stones and African slaves. He knows the whole map of the ancient dominions of Prester John, and every nook and corner of Mozambique, and he is hand and glove with every savage in the world; he is the most popular man in the world.'

He left his house in Hackensack three weeks since, to attend some business in New York, and was unable to finish it in a day, came to this city, (which by railroad is only half an hour's ride from New York,) in order to spend the night at the house of James, my oldest brother. Here he was brought to die; for the cold and chills of which he complained at first, was the cause of his death. He died as he had lived, as though he was soon convinced that the voice of Providence was saying to him in this 'give up thy life and trim thy lamp, for the valley of the shadow of death is at hand.' He spoke on the part of his mother, and on the last day of the year, had taken formal leave of her with much affection, and had given her very calmly to give him all the directions which he wished to be carried into effect after his death.

After his sickness became alarming, my mother, sister, and younger brother, went to him to assist him, and the physician who attended him to this respect, was Captain Jix wrote, violently, when he was at the sea-shore at Bilbao, you will find that you are not the first there, perhaps to your great sorrow; as Captain Jix wrote, violently, when in walking through the streets of Rundown, at the very limits of the dominions of Prince Pompadillo in Africa, he heard a sharp whistler going through the tune of 'Yankee Doodle,' with an execrable taste, and a scurrilous language, there at once into a man's voice. And just as with the poor soul who discovered Blimpex, and was just uncorking a bottle of Madeira in commemoration of the event, when he was the only sound of his hope.

This prepared in spirit for an exchange of words, he exposed on Sunday evening last at quarter past seven o'clock, whilst we were engaged in our missionary concert of prayer.

Nominations in N. Hampshire.—Hon. Jared W. Williams is the Democratic candidate for Governor; Gen. Anthony Cooley, the Whig candidate. Hon. Nathaniel S. Ring has been nominated by the Third Party, and also by the independent Democratic party.

Sugar Crop.—An article in the New Orleans Courier represents the sugar crop as better than an average one, and that the deficiency caused by the cold weather will not amount to more than 20,000 hogsheads.

distrustfully as those pulled by politicians when the party is in trouble, or a President is to be made.

MALLAH.

Washington.

MESSRS. EDITORS:—I am more than half prepared to comply with your kind request, to furnish your numerous readers with occasional glances at the events transpiring at Washington.

By this bereavement, my mother is very sadly prostrated; she was not able to leave her room to attend the funeral. She yields to it, however, with a sumptuous spirit, and leaves God to sustain her so magnificently. Her son must be struck, the Dr. was in his bed, (about two in the morning) and with only his night clothes on; he leaped from his berth, and wading across the cabin, gained the hurricane deck where he with others, remained four hours in one of the coldest nights of the season. It is remarkable that, at the age of 69 years, should have escaped with trifling injury. Dr. M. has served our denomination faithfully for many years as agent, and previous to his leaving on his present tour, he remarked that he was getting too aged to serve longer, and he thought this would be his last journey.

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The good doctor of 'Slipplification' memory, was excluded from the New Market St. church, a few nights since. Poor fellow, he has fallen between two stools. The Episcopalian decided ordaining him, and the Baptists have thrown him over. He is to be pitied, and I trust that his recent attempt at a somerset, will teach him a lesson that will long remember, and be the means of making him, through the aid of divine grace, an humble Christian.

Philadelphia, Jan. 6, 1846.

Mr. and the services was closed by a prayer from Rev. John Peck, who came here with the company who attended from New York.

By this bereavement, my mother is very sadly prostrated; she was not able to leave her room to attend the funeral. She yields to it, however,

with a sumptuous spirit, and leaves God to sustain her so magnificently. Her son must be struck,

the Dr. was in his bed, (about two in the morning)

and with only his night clothes on; he leaped from his berth,

and wading across the cabin, gained the hurricane deck where he with others,

remained four hours in one of the coldest

nights of the season. It is remarkable that,

at the age of 69 years, should have escaped with trifling injury.

Dr. M. has served our denomination faithfully

for many years as agent, and previous to his

leaving on his present tour, he remarked that

he was getting too aged to serve longer,

and he thought this would be his last journey.

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MESSRS. EDITORS:—I am more than half prepared to comply with your kind request, to furnish your numerous readers with occasional glances at the events transpiring at Washington.

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The Family Circle.

"The sweet atmosphere of night how bright!
It shuns around us, when we sit alone,
Under a bower of vine in summer weather,
Or round the hearthstone in a winter's night."

For the Christian Reflector.

Lines,

WRITTEN ON SEEING A MOTHER DIE.
God whispered, "Griefful child, come home;
Ride forth on Hebe's triumphant wing,
And join the zanous host who roam
Where lingers one eternal spring."

Calmly she raised her drooping eyes,
As o'er her, heaven's beams caressed,
And in the shining noon of life,
The weary pilgrim sank to rest.

Alas! bright treasure, thou hast flown;

And left to mourn a loving hand;

No more these infant ones may lean
Upon a mother's guardian hand;

Before them sweeps an angry tide;

And thousand yawning breakers peer;

No mother's will guide to apply,

Nor sympathizing voice to cheer.

Dear ones, methinks I hear them say,

"Oh by that loving mother's side!

I've trod the roseate mountain way,

Chatting in happy, childish pride;

When feared o'er my infant brow,

And weary dropped my heavy eye,

Her voice was there to calm each fear,

Her hand the cordial to apply.

And when the tender kiss I won,

Or caught the smile by love impelled,

Love breathed in every ardent word,

And joy unto my bosom swelled.

From that kind mother's smiling lips,

No more consoling accents flow,

The heart is withered which so oft

Has wiped the sealine tear of woe."

Father, weep not thy infant hand;

Are 'neath the Lord's protecting care;

Fight on, and gain the promised land,

You'll join your lov'd companion there.

And children, when the storme you meet

Of care, that future life attend,

Watch, and that mother you shall great

Whence parting tears are at an end.

S.Y.

The Mother and Daughter.

"It is very lonely, mamma," murmured a fair-haired, lovely girl, as she rested upon a sofa one evening; "it is very lonely now, and the night seems very long. Shall I never see any more?"

"Yes, my love, you will see him again in a far brighter world than this."

"But this is a fair world," said the little girl; "I love to run and play in the warm sunshines, and pick the water-cresses from the brooks; and when the weather is a little warmer, I shall go and gather the blue-yed

winter, that papa said was like me."

"Tooy, I fear," said the mother, "as the crystal tear-drops trembled on the drooping lid; "but, my dear child, there is a fairer world than this, where the flowers never fade; where clouds never hide the light of that glorious sky; for the glory of him, whose name is love, beams brightly and forever in those golden courts; the trees that grow on the banks of the river which waters that blessed place, never fade as they do in this world; and when friends meet there, they will be parted no more, but will sing hymns of praise to God and the Lamb singing."

"And shall I go to that happy place when I die?" said the child, "and will you go with me?"

"Yes, said the mother; "we shall both go in God's own time; when he calls us from this life, we shall dwell forever in his presence."

It was a little while, and the mother bent over the grave of this little frail flower of intellect, withered by the untimely frost of death; but was she alone, when in the twilight shades she sat upon the grassy mound, where the deep and yearning hopes of that fond heart were gathered in oblivious silence? O no! The soft and silvery tones of buried love whispered in the breeze that lifted the drooping flowers, overcharged with the dewy tears of night. The diamond stars that one by one came forth upon their shining watch seemed beaming with the light of that deathless flame, which burned undimmed upon the immortall shine of her heart; and she enjoyed, in the holy hours of solitude, that communion of pure spirits, which exalted faith alone can bestow.

Home Affections.

BY DR. HAWKES.

The heart has memories that never die. The rough rubs of the world cannot obliterate them. They are memories of home, early home. There is magic in the very sound. There is the old tree under which the light-hearded boy swung many a summer day;—under the river in which he learned to swim;—there the house in which he knew a parent's love, and found a parent's protection—nay, there is the room in which he romped with brother or sister, long since, alas! laid in the yard in which he must soon be gathered, overshadowed by yon old church, whither with a joyous troop like himself he has often followed his parents to worship with, and hear the good old man who ministered at the altar. Why, even the very school-house associated in youthful days with thoughts of ferula and tasks, now comes back to bring pleasant remembrances of many an occasion that called forth some generous exhibition of the noblest traits of human nature. There is where he learned to feel some of his best emotions. There, perchance, he first met the being who by her love and tenderness in after life, has made a home for him; happier even than that which his childhood knew. There are certain feelings of humanity, and those too, among the best that can find an appropriate place for their exercise only by one's own fireside. There is a sacredness in the privacy of that spot which it were a species of desecration to violate. He who sees wantonly to invade it, is neither more nor less than a villain; and hence there exists no surer test of the deformity of morals in community, than the disposition to tolerate in any mode the man who disregards the sanctities of private life. In the turmoil of the world let there be at least one spot where the poor man may find affection that is disinterested, where he may indulge a confidence which is not likely to be abused.

FLYING INTO A PASSION.—The wives may read this:—John Neal, of Portland, Maine, the author of "Errata," says that he never knew a man to fly into a passion immediately after putting on a clean shirt!—Philosophy in that!—*Ex. Paper.*

Nor did we. But we have heard of a man who flew into a terrible passion because the buttons were missing. —*U. S. Gazette.*

ANECDOCTE OF DANIEL WEBSTER.—Daniel Webster had a brother Ezekiel, a man of noble feelings, and whose intellect, perhaps, equalled his more celebrated relative; but he loved the quiet walks of life, and contented himself with the reputation of being an excellent, prudent man, and sound lawyer, without trying his fortune in the thorny path of politics. The brothers were always warmly attached to each other, and the following anecdote, characteristic of their different

temperaments and habits, is told of their childhood. Money had been given to each of them, to go out and share in the festival and parade of the Fourth of July. When the boy returned at night, their mother said, "Well, Daniel, what did you do with your money?" "I bought powder, and fireworks, and cake and beer," answered he. "And what did you do with yours, Ezekiel?" "Lent it to Dan," was the brief reply.

Moralist and Miscellanist.

Peace Principles.

A few years ago, I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war. The thumb of his right hand hung down as if suspended by a piece of thread, and some of the passengers inquired the cause. "A Malay woman cut the muscle with her sabre," was the reply.

"A Malay woman!" they exclaimed.—"How came you fighting with a woman?"

"I did not know she was a woman, for they all dress alike there," said he. "I was on board the United States ship Potomac when it was sent out to chastise the Malays for murdering the crew of a Salem vessel. We attacked one of their forts, and killed some two hundred or more. Many of them were women; and I can tell you the Malay women are as good fighters as the men."

After answering several questions concerning the conflict, he was silent for a moment, and then added, with a sigh,

"Ah, that was a bad business. I do not like to remember it; I wish I never had had any thing to do with it. I have been a seaman from my youth, and I know the Malays well. They are a brave and honest people. Deal fairly with them and they will treat you well, and may be trusted with untold gold. The Americans were to blame in that business. The truth is, christian nations are generally to blame in the outset, in all their difficulties with less civilized people. A Salem ship went to Malacca to trade for pepper.—They agreed to give the natives a stated compensation when a certain number of measures full of pepper were delivered. Men, women, and children were busy picking pepper, and bringing it on board. The captain proposed that the sailors should go ashore and help them; and the natives consented with the most confounding good nature. The sailors were instructed to pick till evening, and then leave the bulk of pepper among the bushes, with the understanding that they were to be brought on board by the natives in the morning. They did so, without exciting any suspicion of treachery. But in the night the bakers were all conveyed on board, and the vessel sailed away, leaving the Malays unpaid for her valuable cargo. This, of course, excited great indignation, and they made loud complaints to the commander of the next American vessel that arrived on their coast. In answer to a demand of redress from the Government, they were assured that the case should be represented, and the wrong repaired. But 'yankee cuteness' in cheating a few savages, was not sufficiently uncommon to make any great stir, and the affair was soon forgotten. Some time after another captain of a Salem ship played a similar trick, and carried off a still larger quantity of stolen pepper. The Malays, exasperated beyond measure, resorted to Lynch-law, and murdered an American crew that landed there about the same time. The U. S. ship Potomac was sent out to punish them for this outrage; and, as I told you, we killed some two hundred men and women. I sometimes think that our retaliation was not more rational or more like christians, than theirs."

"Will you please," said I, "to tell me what sort of revenge would be like christians?"

He hesitated, and said it was a hard question to answer. "I never felt so pleasantly about that affair," continued he; "I would not have killed him if I had known she was a woman."

I asked why he felt more regret about killing a woman than a man.

"I hardly know why myself," answered he.

"I don't suppose I should, if it were a common thing for women to fight. But we are accustomed to think of them as not defending themselves; and there is something in every human heart that makes a man unwilling to fight those who do not fight in return. It seems mean and dastardly, and a man cannot feel himself up to it."

"Then if one nation would not fight, another could not," said I.

"What if a nation, instead of an individual, should make such an appeal to the manly feelings, which you say is inherent in the heart?"

"Believe other nations would be ashamed to attack her," he replied. "It would take away all the glory and excitement of war, and the hardest soldier would shrink from it as from cold-blooded murder."

Such a peace establishment would be at once cheap and beautiful," rejoined I; and so parted.—*Mrs. Child.*

Christian Confidence.

IF friendless in a vale of tears I stray,
Where briers wound, and thorns perplex my way,
Still let my steady soul Thy goodness see,
And with strong confidence lay hold on Thee;

With equal eye, my various lot receive,

Resign to die, or resolve to live;

Prepared to kiss the scorpion or the rod,

While God is seen in all, and in all God.

—*Boston Recorder.*

—*Philadelphia Ledger.*

—*Philadelphia Daily National Intelligencer.*

—*Philadelphia Daily National*